

fully posted with all the details of Sita's or Dhruva's story. He heard it when very young at the reading of the stories by some person in his village. He has thus known in his life the joy of good poetry and not having seen much his taste is fairly correct. In the country near the temples the music of the architecture seems to have passed into the minds of the people. So serene and handsome are many faces. Nor

is it unusual to find here a quaint but sound judgment about a work of art. In the temple at Somanathpur, there was a watchman some years ago. One of the shrines in the temple has lost the original image and a new one sculptured to fill the gap is now placed in it. Judged by ordinary standards the new image is not very bad, but it does seem a pitiful pretence of art alongside

of the perfect statuary of the other two shrines. When a visitor had finished these two and wished to get into the third shrine the watchman would say "There is nothing there, Sir. Why do you go to see that image? It is the work of common men."

A deep and real culture has, as it were, transfused the very air that the people are breathing and it

appears in all the many acts of their lives and often in the words which they use without realising the full meaning. A man who feels that another has been unfair to him says, "Very

well, go and prosper; God will see to the right." Another who is indisposed says

"My body is not well." The belief in the first case that there is a ruler over the world and that his rule is just and efficient and the implication in the second case that the "I" is not the body but something else are noteworthy. The full significance of the words in